Magazine of Majlis Ansarullah UK
ANSARUDDIN

Sept/Oct 2006 Vol 3 No 5 Ikha/Tabook 1384

Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Contents

Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road,
Morden, Surrey, SM4 5PT
Tel: 020 8687 7810; Fax: 020 8687 7845
e-mail: ansaruddin_uk@yahoo.co.uk

Title Photos: Omair Aleem

Printed by: Fine Impressions (u.k) Ltd
Unit 2, Rear of 24-26 Morden Hall Road, Morden, SM4 5JF Tel: 020 8646 3456

Editorial

The Pope's Mission - Peace and Tolerance or Hatred and Bloodshed?

In a recent speech in Germany, Pope Benedict XVI included a statement from a medieval emperor defaming the Holy Prophet (pbuh) and thus further fanning the flames of religious hatred. He has deeply hurt the sentiments of Muslims throughout the world. While it is true that he has afterwards apologised following worldwide condemnation and protests, the question does arise, why would an apparently educated and experienced person who is also the head of Catholicism, feel the necessity to issue a statement against the Holy Prophet (pbuh) quoting a 14th-century bigoted Byzantine emperor's remarks?

An analysis of the Vatican makes it clear that its foundation is laid on religious differences and hatred and that it suffers from total lack of religious tolerance. For much of the history of Christendom, it was the Jews who suffered the brunt of their bigotry, as the church was scared of their dominance in Europe. It is increasingly apparent that just as Islam is now replacing Judaism as Europe's second largest religion, so Islamophobia is replacing anti-Semitism as the west's principal target of bigotry. The Pope seems to have been infected by the current fashionable hostility towards Islam.

Another answer to the above-mentioned question seems to be that the Pope has a long and lamentable track record of religious intolerance. He is given to seeing all religions through his jaundiced vision. Two years ago, when he was still a cardinal, he gave a deeply liberal interview to a French newspaper, 'Le Figaro', in which he announced that an Islamic country like Turkey should never be admitted into the E.U. He went on to stress that Europe's Christian identity must, at all costs, be preserved from the supposed danger of Muslim influence. Not only that, but he also expressed liberal views about other faiths including remarks that the Church of England is not Christian in the proper sense.

In a move which surprised many Vatican watchers, earlier this year the Pope decided to demote Archbishop Michael Fitzgerald and send him to Egypt. Archbishop Fitzgerald is an acknowledged expert on the Islamic world and ran a Vatican department which promoted dialogue with other religions. One Vatican scholar said at the time: *"He was the smartest guy in the Vatican on relations with Muslims. You don't exile someone like that ... If the Vatican says something dumb about Muslims, people will die in parts of Africa ..."* These words have proved to be prophetic. (BBC news online, 28.9.06)

Today the whole world is deeply troubled due to political differences, religious hatred and intolerance. One might have thought that at this extremely sensitive time in the history of relations between religions, the Pope would be busy promoting and establishing peace in the world. At this time, the promotion and establishment of peace is needed in the world, rather than the stoking of flames of mutual distrust and the further widening of the gap caused by religious differences. One should be stressing the common ground shared between religions and promote co-operation in matters of mutual interests. Islam and Christianity share many ethical and religious values. Both religions hold the same values with regards to family, respect of elders, attendance at religious services and chastity before marriage. Islam and Christianity promote the same teachings on abortion, homosexuality and against many evils prevalent in society. Why should both religions not strive together on the above basis and try to demolish the walls of hatred?

The Pope should also remember that it was, after all, an earlier Pope - Urban II - who in 1095 stoked the flames of hatred against Islam and was responsible for the first crusade, which resulted in enormous bloodshed. The Pope should also not forget the role of the Church in the Inquisition in Europe, when it was involved in the murder of thousands of innocent men, women and children. One's hair stands on end when one studies the history of that period. One is astonished at the role of church leaders and the various cruel methods which were used for torturing and murdering and burning people to death. A shiver runs down the

(continued on page 15)

Darsul Qur'an

The Excellent Exemplar

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ
كَانَ يَرْجُوااللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَاللّٰهَ كَثِيْرًا(سورة الاحزاب: 22)

Verily, you have in the Prophet of Allah an excellent model for him who fears Allah and the last day and remembers Allah much. (Al-Ahzab, 33:22)

The Battle of the Ditch perhaps constituted the hardest ordeal in the whole career of the Holy Prophet (peace and blessings of Allah be on him) and from that supreme test he emerged with enhanced moral stature and prestige. In fact, it is in time of danger, when all around is dark, or in the hour of success and victory when one's enemy lies prostrate at one's feet, that a person's real mettle is tested. History bears eloquent testimony to the fact that the Holy Prophet (pboh) was as great and noble in time of distress as he was in his hour of success. The battles of the Ditch, Uhud and Hunain shed a flood of light on one beautiful facet of his character, and the Fall of Mecca on the other. Peril and danger did not discourage or dismay him nor could victory and success spoil him. When left almost alone of the day of Hunain, with the fate of Islam hanging in the balance, he fearlessly and single-handed advanced into the enemy's ranks with the memorable words on his lips: *"I am the Prophet of God and I am telling no lie. I am the son of 'Abd al-Muttalib"*. And when Mecca fell and the whole of Arabia lay prostrate at his feet, absolute and undisputed power failed to corrupt him. Says Rev. Bosworth Smith:

"Now would have been the moment to gratify his ambition, to satiate his lust, to glut his revenge. Read the account of the entry of Muhammad into Mecca side by side with that of Marius or Sulla into Rome. Compare all the attendant circumstances, the outrages that preceded, and the use made by each of his recovered power and we shall then be in a position better to appreciate the magnanimity and moderation of the Prophet of Arabia. There were no proscription lists, no plunder, no wanton revenge. From a helpless orphan to the ruler of a big country was a greater transition; yet the Holy Prophet retained the nobility of his character under all circumstances" ("Muhammad and Muhammadanism").

What greater testimony could there possibly be to the Holy Prophet's nobility of character that the fact that those who were nearest to him and knew him most, loved him most and were the first to believe in his mission – his dear wife Khadija, his life-long friend Abu Bakr, his cousin and son-in-law 'Ali, his freed slave Zaid. The Prophet was humanity's noblest specimen and a perfect model in beauty and beneficence. In all the various facets of his variegated life and character he stands unrivalled and an excellent exemplar for men to copy and follow.

His whole life lies before the floodlight of history. He started life as an orphaned child and ended with being the arbiter of the destinies of a whole nation. As a boy he was sedate and dignified and at the threshold of youth he was a perfect example of moral virtue, righteousness and sobriety. In middle age he won the title of Al-Amin, i.e. the trusty and truthful, and as a business man he proved himself to be most honest and scrupulous. He married ladies both much older and much younger than himself and all of them swore by his faithfulness, love, and godliness. As a father he was most affectionate, and as a friend most loyal and considerate.

When entrusted with the great and difficult task of reforming a corrupt society and subjected to persecution and exile, he bore it all with dignity and decorum. He fought as a soldier, and commanded armies. He faced defeat and won victories. He legislated and decided cases. He was a politician, a statesman, a teacher and a leader of men. Head of the state as well as of Head of Religion he was, as the great writer Rev Bosworth Smith has described him

(continued on page 22)

Dars-ul-Hadith

Qualities of the Holy Prophet, peace and blessings of Allah be on him

Abu Hurairah relates that the Holy Prophet said: The strong one is not he who knocks out others in wrestling; the strong one is he who keeps control over himself when he is roused (Bokhari and Muslim).

Mu'az ibn Anas relates that the Holy Prophet said: One who despite possessing the power to give effect to his anger suppresses it will be single out and called by Allah, the Holy, the Exalted, above the multitude on the Day of Judgment and given his choice of black-eyed houris (Abu Daud and Tirmirdhi).

Suhaib ibn Sinan relates that the Holy Prophet said: Wondrous is the case of a believer; there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him; and if he experiences adversity, he is steadfast and that is good for him (Muslim).

'Adi ibn Hatim relates: I heard the Holy Prophet say: If a person takes an oath to do a certain thing and then discovers something that is closer to righteousness than the first, he should do the second (Muslim).

Abu Umamah Bahili relates that he heard the address of the Holy Prophet on the occasion of the Farewell Pilgrimage in the course of which he said: Be mindful of your duty to Allah, observe the five Prayers and the fast of Ramadhan, pay the Zakat duly and obey those in authority among you; you will enter the Garden of your Lord (Tirmidhi).

Ayesha relates: The Holy Prophet stood so long during his voluntary Prayer at night that he skin of his feet would crack; so I said to him: Messenger of Allah, why do you stand so long in Prayer when Allah has suppressed in you in the past and for the future all inclination towards sin? He answered: Then should I not wish to be a grateful servant of Allah? (Bokhari and Muslim)

Ayesha relates: During the last ten days of Ramadhan the Holy Prophet would keep awake the whole night and would urge the members of his family to do the same, all occupying themselves with the worship of Allah. He girded up his loins and devoted himself entirely to prayer and supplications (Bokhari and Muslim).

Abu Dharr relates: I asked the Holy Prophet: What is most meritorious? He said: Faith in Allah and striving in His cause. I asked: The freeing of which slave is best? He said: Of that one whom the master likes best and whose value is highest. I asked: If one is not able to do that? He said: Then help someone with his work, or make something for someone who is not able to make it himself. I asked: If one should not have the strength? He said: Restrain thyself from doing harm to anyone for that also is charity towards thyself (Bokhari and Muslim).

Abu Dharr relates that the Holy Prophet said: When you get up in the morning, charity is due from every one of your limbs. All glorification of Allah is charity, all praise of Allah is charity: enjoining good is charity, forbidding evil is charity. Two raka'as of Prayer in the forenoon equal all this (Muslim).

Abu Musa Ash'ari relates that the Holy Prophet said: Charity is incumbent upon every Muslim. He was asked: If a person should have nothing? He answered: He should work with his hands to his own benefit and also give alms. If he is not able to work? He should help a needy helpless one. If he cannot do even that? He should urge others to goodness. If he lacks that also? He should restrain himself from doing evil. That too is charity (Bokhari and Muslim).

Ibn Mas'ud relates that the Holy Prophet said: Ruined are those who insist on hardship in matters of the faith. He repeated it three times (Muslim).

Abu Hurairah relates that the Holy Prophet said: The commandments of the faith are easy. Whoever imports hardship into them is vanquished by them. So be moderate, and perform in proportion to your strength and cheerfully, and seek Allah's help morn and eve and during a portion of the night (Bokhari). Another version adds: Be moderate, be moderate

Writings of the Promised Messiah (as)

Excellent Moral Qualities of the Holy Prophet, (peace and blessings of Allah be on him)

The life of the Holy Prophet, peace be on him, was a life of grand success. In his high moral qualities, his spiritual power, his high resolve, the excellence and perfection of his teaching, his perfect example and the acceptance of his prayers, in short, in every aspect of his life, he exhibited such bright signs that even a person of low intelligence, provided he is not inspired by unreasonable rancour and enmity, is forced to confess that he was a perfect example of manifestation of Divine qualities and was a perfect man *(Al-Hakam, 10 April 1902, p. 5).*

The reform that was carried out by our lord and master, the Holy Prophet, peace be on him, was very sweeping and general, and was acknowledged on all hands. This degree of reform had not been achieved by any previous Prophet. If anyone studies the history of Arabia, he would know how bigoted were the idol worshippers and Jews and Christians of that time, and how much their reform had been despaired of for centuries. Then the teachings of the Holy Qur'an, which were wholly opposed to them, proved so effective that they swept aside every false doctrine and every vice. Drinking was abolished, gambling was discarded, infanticide was put down and everything that was opposed to compassion and justice and purity was suppressed. It is true also that offenders were suitably punished for their offences. No one can, however, deny the greatness of the reform that was carried out *(Noorul Quran, No. I, p. 37).*

God Almighty divided the life of our Holy Prophet, peace be on him, into two parts, one of pain and troubles and suffering and the other of victory, so that during the period of suffering those qualities might be manifested which belong to the period of suffering, and in the period of victory and power, those qualities might be demonstrated that cannot be established without power. Thus both types of qualities were clearly established in his case by his passing through both these periods. By reading the history of his period of distress, which extended over thirteen years in Mecca, it becomes clear that he demonstrated those qualities which the perfectly righteous demonstrate in the period of distress, that is to say, trusting in God and abstaining from complaining and not slackening in his work and not standing in awe of anyone, in such manner that the disbelievers believed on witnessing such steadfastness and bore witness that unless a person had full trust in God, he could not endure suffering with such steadfastness.

When the stage of victory, power and prosperity arrived the high qualities of the Holy Prophet, peace be on him, his forgiveness, generosity, bravery were demonstrated so perfectly that a large number of disbelievers observing those qualities believed in him. He forgave his persecutors and gave security to those who had expelled him from Mecca and enriched their needy ones. Having obtained authority over his principal enemies, he forgave them. Many people, observing his high qualities, testified that unless a person came from God and was truly righteous, he could not possess those qualities. That is the reason why the old rancour of his enemies was immediately removed. His highest qualities were testified to by the Holy Qur'an in the verse: Proclaim, O Prophet: My prayers and my sacrifices and my life and my death are for the sake of Allah, Lord of the worlds (6:163). This means that his whole life was devoted to manifesting the glory of God and providing comfort for His creatures so that through his death they might come to life *[Islami Usul ki Philosophy, Now printed in Ruhani Khazain (London, 1984), Vol. 10, pp. 133-134].*

The calamities and hardships that the Holy Prophet, peace be on him, had to endure during the thirteen years of his Meccan life, cannot be imagined. Our heart trembles when we think of them. They demonstrate his high resolve, his generous heartedness, his perseverance, and his steadfastness. What a mountain of steadfastness he was that no difficulty could shake him in the least. He did not slacken for a moment in the discharge of his duty, nor was he sorrowful. No difficulty could weaken his resolve. Some people out of misunderstanding enquire why did he have to encounter all these misfortunes and difficulties when he was the loved one of God and His chosen one. I would say to them that water is not discovered till one digs in the earth and splits it through several feet. It is only then that agreeable water is found which is the basis of life. In the same way, delight in the cause of God Almighty can be procured only by steadfastness and firmness under difficulties and misfortunes. Those who have no experience of them cannot imagine and feel that delight. They are not aware that when the Holy Prophet had to endure trouble a spring of delight and comfort welled up in his heart, and his faith and his trust in God and in the love of God and in Divine help were strengthened *(Malfoozat, Vol. II, p. 307-305)*

Islam is a Religion of Peace

A lecture by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V, Supreme Head of the worldwide Ahmadiyya Muslim community, delivered at the Université D'Abomey-Calavi Cotonou, Benin, during his tour of Ghana, Burkino Faso, Benin and Nigeria.

Dear students and staff members at this university,

Assalamu alaikum warahmatullah.

I have been asked to shed some light on Islam as a peaceful religion. In view of the shortage of time, I can only address this subject briefly.

Whenever one wishes to speak about Islam as a religion of peace, the question naturally springs to mind that whereas there are so many religions in the world such as Judaism, Christianity, Hinduism, Buddhism, etc., when it comes to finding out whether Islam is a religion of peace, why should Islam be the odd one out?

One reason for this is that a few years after the beginning of Islam, anti-Islamic powers began a propaganda that Islam is a religion of extremism and violence and wants to compel others into belief by means of the sword. This, of course, is incorrect. In the beginning, the Muslims of Makkah suffered persecution but they remained silent. Finally, they migrated to Madinah but there too the disbelievers hounded the Muslims and forced upon them a battle to which I will revert later. The proof against those opponents who allege that Islam was spread by the sword is that although the disbelievers of Makkah raised all sorts of objections, yet history stands witness to the fact that the people of Makkah themselves never complained that the Muslims had used the sword against the disbelievers to compel them to change their faith.

Secondly, what has given Islam a bad name is an ugly and awful image of extremism presented, whether knowingly or unwittingly, by some Muslim groups and organisations, and these groups unfortunately had personal vested interests.

In order to see a religion's beauties or its defects, justice requires that you should make its teachings or its holy scripture the anvil by which to judge it, otherwise everyone would accuse every other faith willy-nilly. For instance, the teaching of Christianity, according to the Holy Bible, is:

'But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.' (Matthew: 5:39)

But, in Bosnia or Iraq or other countries, America and the other Western powers resorted or are resorting to aggression. If, however, we say that the Christian teaching is that if anyone raises his head against you, you should use all your might to trample it to death, this would be a grave injustice. In the same way, to find out the true teachings of Islam, we would have to study the Holy Qur'an and see what it says and not base it on the actions of some Muslims who have forgotten the teachings of the Holy Qur'an.

The stand of the Ahmadiyya Muslim community is that the teaching of the Holy Qur'an promotes peace. We have to take this message to every corner of the world. Therefore, 1 shall begin my message today by reference to the Holy Qur'an. After that we shall examine the practice of the Holy Prophet Muhammad(pboh) to whom the teachings of the Holy Qur'an were revealed. Did he ever support any kind of cruelty, violence or extremist terrorism? Then, based on the Holy Qur'an and the Traditions of the Holy Prophet (pboh), some important clarification has been provided to us by the Founder of the Ahmadiyya Muslim community, Hadhrat Mirza Ghulam Ahmad of Qadian (as), who claimed that he was the Promised Messiah, and I shall refer to some of his writings.

Anyhow, let us first see what the Holy Qur'an commands us to do in order to establish peace. God Almighty says in the Holy Qur'an:

Whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he had killed all mankind (Al-Maidah, 5:33).

Explaining this verse, the Founder of the Ahmadiyya Muslim community says:

"A person who kills a person unfairly or who kills someone who had neither rebelled, nor became a source of violating peace amongst the people nor

created disorder in the land, it is as if he has killed the whole of mankind, In other words, to kill a person without any cause is, according to God Almighty, like the murder of the entire human race. It is obvious from this verse how big a sin it is to take the life of another person without reason"(Lecture Chashma-e-Ma 'rifat pp 23-24: Commentary by the Promised Messiah Vol.2: p.405).

Thus, this is the beautiful teaching of Islam that the unlawful killing or the shedding of innocent blood of someone is like the killing of the entire human race, that is to say, the taking of a single life is like the massacre of thousands of innocent lives. Now, everyone can very well imagine what kind of sentence would be passed on someone who is found guilty of the taking of thousands of innocent lives. So this is the beautiful teaching given to us by God Almighty in the Holy Qur'an. Whosoever acts against this, acts against the teachings of Islam.

Then, the Holy Founder of the Ahmadiyya community takes us further than this because it was after his true reflection and deliberation and his understanding of Islamic teachings that God Almighty provided him with the guidance. Commenting on this verse, he adds:

"He who abandons kindness abandons religion. The Holy Qur'an teaches that whosoever kills a person without justifiable cause will be as if he has killed the whole world. In the same way, I say that if someone is not kind unto his brother, it is like he has been unkind to the whole world." (Al Hakm Vol. 9 No.15 dated 30 April 1905 p.2: Commentary by the Promised Messiah, Vol.2: p.405)

Now on this verse, the Founder of the Ahmadiyya Muslim community has drawn an interesting conclusion that people think that Islam is an extremist religion but this is a misunderstanding on their part. Islam is saying that even if you are unkind in your treatment with your fellow human being, you are a cause of destroying the peace and harmony of the world. Forget killing anyone, you should always be kind in your dealings with every person in the world and spread the peaceful message of Islam.

I shall briefly explain some of the countless examples of kindness we find in the life of the Holy Prophet Muhammad (pboh) and how concerned he was about the condition of his people.

If someone is kind to some person and wants to see his or her betterment, then the person will try his best to do something for him or her. The Holy Prophet (pboh) was so kind and anxious for his people and prayed for them even though they believed in so many gods that it is beyond our imagination. God Almighty has promised that He would most surely punish those who associate others with God. Now, this thought that God Almighty would never forgive one who associates partners with God, used to make the Holy Prophet (pboh) restless so much so that he would bow down repeatedly in prayers. He had a burning passion in his heart for the reformation of his people that he had become weary with worry for his people. Finally, God Almighty had to tell him not to grieve himself to death for sorrowing after them (18:7) and that his mission was only to give them the message. We can judge his prayers from the following Tradition:

The Holy Prophet (pboh) prayed for his enemies:

"O Allah! Guide my people because they know not (i.e. they do not know the truth)"

In the same way, when once he was asked to pray that a curse befalls the Dossan tribe, he prayed instead:

"O Allah! Guide the tribe of Dossan."

So this was the anxiety in him for kindness and for humanity. He never said that he was going to compel them into belief by use of the sword but in fact refrained from any malediction or uttering any curse that an evil befalls his enemy.

The pagans of Makkah exiled the Holy Prophet (pboh) from Makkah and gave him no respite in Madinah but whenever he met them, the Holy Prophet (pboh) dealt with gracious kindness towards them. After the migration of the Holy Prophet (pboh) to Madinah, the people of Makkah had to suffer a severe drought so much so that they had to live on dead meat and bones. Then in utter helplessness, Abu Sufyan, the leader of the Makkans, had to approach the Holy Prophet Muhammad (pboh) and said: *"O Muhammad! You command treating one's own relatives well. Your people are dying. Pray to your God in our favour (that this famine passes away) and it begins to rain lest your people perish."*

To bring Abu Sufyan down to earth, the Holy Prophet (pboh) remarked: *"You are very brave and courageous that despite the transgression by the*

Makkans, you demand a prayer on their behalf." But the Holy Prophet (pboh) did not refuse to pray because he was mercy personified and he could have never wished that his people should perish. Then the people observed that his hands went up in prayers immediately and the Holy Prophet's prayers for an end to the famine and the heavens to open up was duly accepted. It rained so much that the days of ease and abundance returned for the Quraish of Makkah. But, at the same time, their denial and opposition grew rapidly. (Bukhari: Kitabul Tafseer Sura Al-Rum lidukhan)

Now after this who can say that he gave a teaching of extremism and terrorism.

There is no compulsion of faith in Islam

Then the Holy Qur'an states:

"There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing" (2:257).

Its explanation and practical application can be seen from this Tradition when the Banu Nadir were exiled from Madinah when they failed to fulfil their promise to maintain peace. At that time they also had many children of the Ansar (Muslim inhabitants of Madinah). These children had begun to live amongst the Jews, because in the pre- Islamic days of ignorance, amongst the Arab tribes of Aus and Khizraj, those who had no male children used to pledge that if the next child were born a male they would make him a Jew. Thus, there were many boys from the Aus and Khizraj tribes who had been handed over to Jewish families. When the Jews of Banu Nadir were exiled because of their transgression, the Muslims wanted to get back their own descendants from the Jews. The Holy Prophet of Islam (pboh) restrained them from their action on the very basis that 'there is no compulsion in religion' that once you hand over your own son to someone else and that someone else makes your descendant a follower of Judaism, you cannot take him back: he would have to go with the Banu Nadir.

Then there is the account of a slave of Hadrat Umar (ra) who narrates that although he was a slave of Hadhrat Umar (ra), Hadhrat Umar (ra) never forced him to become a Muslim. Hadrat Umar (ra) most certainly used to explain to him with love and affection to become a Muslim but the slave would refuse and Hadrat Umar (ra) would only say: There is no compulsion in faith and fell silent after that. Finally, before his death, he set this slave free. Now who can, therefore, say that there is any room for compulsion or causing a breach of peace in Islam?

The Founder of the Ahmadiyya Muslim community, the Promised Messiah (as) says:

"I know not wherefrom our opponents or from whom they have heard that Islam was spread by the sword. God says in the Holy Qur'an that there is no compulsion in the Islamic faith. Then who gave the order of force? What were the weapons of that force? And what kind of sincerity and belief is it of those compelled to become Muslims that without being paid and despite being a mere two to three hundred men, they should confront a force of thousands? Then, when they should have grown into thousands, they should defeat several hundred thousands, and, in order to save their faith from the enemy, they should offer their heads like sacrificial lambs and should seal the truth of their faith with their own blood. And they should be so passionate for spreading the Oneness of God that like refugees, they should endure such hardship and reach the desert of Africa and spread Islam on that continent; and should bear such difficulties and reach China not in the form of invaders but as refugees and should call the people of China to Islam. Say honestly, is this the work of those who were forced to become Muslims? Those whose hearts disbelieve, can their tongues believe? No, but this is the work of those whose hearts are filled with the light of faith and in whose hearts there is none but God and God." (Paigham Sulh: Ruhani Khazain, Vol. 23, pp.468-469)

Freedom of Faith and Conscience

Amongst the very many traditions about the teaching of Islam on the freedom of faith and conscience, perhaps just one account is enough after which there is no need of further clarification.

Despite becoming the subjects of the Holy Prophet (pboh), some groups of opponents wanted to hang on to their own faith. The question came to their mind as to what would happen to them because they knew that the Holy Prophet (pboh) required that every man had the right to believe in any faith. These opponents had not accepted this demand but in the past had used force against the Muslims. When the

opponents had been defeated, the Holy Prophet (pboh) decided to remove their humiliation and addressing them suggested:

"The principle for whose acceptance I fought against you, will not be abandoned because of your opposition to it. Undoubtedly, because of your cruel mentality, you adopted a wrong course of action, but rights shall be preserved. Go, no blame attaches on you. Each one of you is free in matters of faith. You are our Zimmi (a nonMuslim living in a Muslim country). God and His Messenger shall be fully responsible for your safety." (Nisb al Raiah fi Takhrij Ahadith Al Hadaya Vol. 4, p.381 published Egypt)

Then Allah says:

"O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do." (Sura Al-Mai'dah, 5:9)

Let us now examine the practical application of this Qur'anic teaching. After this who can say that Islam is not a religion of peace, harmony, reconciliation and justice.

It is narrated that Muhayyasa, Allah be pleased with him, a Companion of the Holy Prophet (pboh) was killed as a martyr in Khyber. His beneficiaries asked the Holy Prophet (pboh) for the capital punishment. The Holy Prophet (pboh) asked: *Can you swear and determine his killer?* They said: *O Prophet of God, we were not there so how can we swear?* He replied: *There can be no capital punishment without proof. There is only one possibility that the Jews of Khyber whom you suspect should according to the law swear fifty times that they know not who is the killer.* The beneficiaries of Muhayyasa, Allah be pleased with him, said: *Who can trust these Jews, they will take false oaths.* The Holy Prophet (pboh) replied: *Then beyond this no cross examination is permitted because in the sight of the law, there can be no preference.* After this the Holy Prophet (pboh) paid blood money to the beneficiaries of Muhayyasa. (Tajrid Al-Bukhari, Chapter Faslil Jihad, Part 2 published by Ferozsons Lahore).

From these verses it should have become clear that according to the teachings of Islam there can be no compulsion in matters of faith. God Almighty has left the choice of which belief to accept to be determined by the conscience of each person. In fact, the example I gave earlier of the slave, even in his case he was not forced to accept Islam. The Holy Qur'an mentions this freedom of conscience in various verses and it is not possible to mention all of them here.

In brief, after this clear and unambiguous teaching, the question arises that if the Holy Prophet (pboh) or his Companions did not hold the sword in one hand and the Qur'an in the other nor destroyed the peace of the world, what are these holy wars and what is this thing called Jihad which is on everyone's lips and for which every Muslim is being blamed for causing mayhem in the world? The amazing thing is that it IS believed that these wars started during the time of the Holy Prophet (pboh). We would have to fulfil the requirements of absolute justice and examine the situation of that age because without bringing that age to the fore, it would be impossible to do justice. In this connection, I set out briefly the words of the Founder of the Ahmadiyya Muslim community who says:

"Our Prophet (pboh) endured pain in Makkah at the hands of the disbelievers and just to picture in our minds how the thirteen years in Makkah were spent under such persecution and cruelty of all kinds that it makes us weep. But he did not raise a sword nor replied to their harsh words with harshness - till many Companions and his dear friends had been murdered most cruelly; and, were made to suffer all kinds of ordeals; and, sometimes were poisoned; and, many a plots were hatched of assassinating him in which the opponents remained unsuccessful. When the time of God's reckoning approached, it so happened that all the leaders and highly placed persons in Makkah unanimously agreed that come what may, the Holy Prophet (pboh) had to be killed. At that time, God Who is the Guardian and Protector of His beloved and honest and truthful ones, informed the Holy Prophet (pboh) that apart from evil there was nothing left in this town and its people were hell-bent on murder and that he should leave at once. Then, under divine command, he migrated towards Madinah but even there his enemies did not leave him and chased him in pursuit and in any case wanted to destroy Islam. When their mischief had gone beyond recall and the murder of many innocent ones made their killers worthy of punishment, at that time was the permission granted in the interest of defence and self-preservation.

Moreover, many of those innocent ones who had been killed in mischief and otherwise than in open combat and their properties had been seized had deserved that their opponents should be dealt in this manner.

But at the time of the victory of Makkah, our Prophet (pboh) forgave all of them. Therefore, this thought that the Holy Prophet (pboh) and his Companions engaged in any war to spread the faith or to compel anyone to become a Muslim is a terrible error and cruelty". (Masih Hindustan Mein pp.78: Tafseer Hadhrat Masih Maud Vol. 3: pp.316-317)

And despite the permission granted to engage in a defensive battle against these pursuers and cruel persecutors, the consistent teaching of God Almighty was not to exceed the limits as it is stated:

"And fight them until there is no persecution, and religion is freely professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors." (Surah Al-Baqarah,.2:194)

So, here this commandment of war is for defensive war and to end evil and that is why it is stated that when they desist, then you are not to engage in battle with them because your true job is to establish peace. So even in the permission for war, we have been given a beautiful principle of defence and making peace.

Wars and principles and regulations

When the Holy Prophet (pboh) engaged in a battle, he used to firmly order that:

. No woman be killed;
. No children be killed;
. The old not be impeded;
. Nothing be said to the refugees, monks or hermits;
. No person be set on fire;
. No animal be killed;
. No tree be cut down;
. Unlike your enemy, no person's nose or ear be cut off.

Then having been victorious, he used to proclaim:

. No injured be killed;
. Do not pursue unnecessarily anyone who escapes.

Then in connection with prisoners of war, he used to ask for their kind treatment.

Thus the prisoners taken after the Battle of Badr themselves admitted that: *"By God! The Muslims walked on foot while we were made to ride, they remained hungry themselves whilst they fed us, they remained thirsty while they gave us water."* (Bukhari, Muslim, Tirmidhi, Abu Daud)

Those who call Islam a belligerent, trigger happy and extremist religion should think whether a belligerent religion can give this kind of teaching. Do not toss the action of a few people and organisations into the lap of Islam and call it Islam.

Today, in this age when man considers himself highly advanced and understanding, he should ask himself whether these high values manifest themselves when bombs rain down from the skies, when missiles are fired on cities and dwellings. How much blood is shed of innocent lives in this indiscriminate bombardment which falls here and kills one here and another one there? In areas where there is anarchy, each day there are funerals of the old, women and children. Such news is not hidden from our eyes.

In conclusion, I end my subject of Islam's beautiful teaching and its promotion of peace and its teaching which united a diverse mankind into a single brotherhood with a quotation from a Christian historian, Georgie Zeidan:

"A primary reason for the rapid progress in Muslim education is that the Caliphs of Islam greatly valued the scholars of all faiths and all people and always enriched them with awards of gifts and bounties. They had no concern with their religion or their nationality or their caste or creed. Amongst them were Christians, Jews, Sabians, magicians, soothsayers and in fact people from every group. The Caliphs dealt with them with extreme reverence, respect and esteem. The non-Muslims had the same rights and freedoms that the Muslim leaders and governors enjoyed." (Tarikh Al Tamaddan Al-Islami Vol.3, p.194)

Now if after this anyone says that Islam is not a religion of peace, it would be a grave injustice.

I hope that in view of the shortage of time whatever I have said would have shown you some aspects of Islamic teaching of peace.

Brief Glimpses into the Lives of some of the Companions of the Promised Messiah

Akhlaq Ahmad Anjum Sahib

(Translated into English by Malik Hameed Uddin Nasir)

The Prophets of God are blessed with the kind of magnetism that invariably attracts righteous and pious souls to them. They are also a source of miracles and other kinds of paranormal phenomena. At times their followers achieve such a high spiritual status that they themselves experience such paranormal occurrences.

Our spiritual Master, the Holy Prophet Mohammad (pbuh) was the recipient of such spiritual magnetism in ample abundance, that brought about a revolution in the lives of his companions, in as much as that they divested themselves of the worldly pursuits and thus found God.

As prophesied in the Holy Qur'an, the Traditions of the Holy Prophet (pbuh) and The New Testament, the advent of such a person was predestined and that he would be a complete reflection of the Holy Prophet Muhammad (pbuh), hence he would have that power to cause a large number of pious souls and devotees to gather around him.

The Promised Messiah was blessed with a large party of righteous companions only comparable to the companions of the Holy Prophet. The Promised Messiah himself said: *"He who finds me savours the company of the Companions of The Holy Prophet."*

Moreover, he comments about his devotees saying: *"Those entering into fraternity with me and professing allegiance to this divine association are completely imbued with devotion to God and me. It is only by the grace of Allah that I am blessed with such sincere and devout souls."* (Fateh-e-Islam; Roohani Khazain; Vol: 3, Page 35)

The Promised Messiah says: *"I have a large party of people gathered around me who have spurned their worldly gains and devoted their lives to religious pursuit. They have left their places of abode, their friends and relations and have migrated to Qadian and have chosen a simple and meek life style here only because they wanted to live in my proximity. And there are some who have chosen to divorce their properties and native lands and have decided to spend the rest of their lives in Qadian.*

Allah has commended these saintly people in his revelations to me. They have forsaken the comforts of their worldly lives and chosen to live like Dervishes. They have learnt to reject the ways of good life as they became savvy to the sweet taste of their faith." (Roohani Khazain; volume 15; pages: 625-626)

Each one of the companions of the Promised Messiah was a devout follower, steeped in loyalty to him and to the religion of Islam. Their only mission was to achieve proximity to Allah. Due to lack of space, we will mention only few of them here.

Hadhrat Maulvi Hakeem Nooruddin (ra)

Hadhrat Maulvi Nooruddin Sahib surpassed everyone in sincerity and loyalty to the Promised Messiah. Wherever the Promised Messiah made a mention of his brothers in faith, he always mentioned the name of Hadhrat Maulvi Sahib with utmost endearment. The Promised Messiah says:

"First of all I passionately wish to mention the name of my brother in Islam who is aptly called Nooruddin (Light of the religion). I have always watched wistfully the services he has carried out for the propagation of Islam with his own hard earned money.

His passion to support the religion of Islam reminds us of the Divine power that attracts people to sacrifice their health, wealth and lives in the way of the religion. They are always ready to obey what God and His Messenger (Prophet Muhammad) bid them to do. I know this for a fact that they would not hesitate to do any of my bidding even if it means to lay down their lives in the process, if only I beckon them to do so.

I am certain that he (Hadhrat Hakeem Sahib) would be willing to risk everything just to stay in my proximity. The sincerity and loyalty is evident not only from his words but also from his actions. He is more than ready to sacrifice even his means of sustenance of his own family just to serve me. More often than not his fervour and passion to serve the religion of Islam exceeds his financial capacity but he

always eggs himself on." (Fateh-e-Islam, Roohani Khaza-in; Vol: 3; Pages: 34 –37)

The Promised Messiah says: *"Allah has given me a loyal soul who is a jewel among my helpers, the essence of all those who are my friends in the matters of the religion. He is aptly named Nooruddin. He follows my biddings as the human pulse follows the heart-beat. He nearly slays himself to seek my pleasure."* (Aa-eena-kamalat-e-Islam; Arabic section)

Herein the Promised Messiah has shed ample light on the salient features of the character of Hadhrat Maulvi Sahib, i.e., his profound love and complete obedience to the Promised Messiah.

Hadhrat Dr. Mir Ismael Sahib says:

"All of the companions of the Promised Messiah adored him in their own individual manner but the extreme to which Hadhrat Maulvi Nooruddin Sahib revered him is unparalleled. Once I was staying with Hadhrat Maulvi Sahib when somebody commented that the Promised Messiah suggested to one of his acquaintances to give his daughter's hand in marriage to some Ahmadi, but the acquaintance declined the suggestion. At that juncture Hadhrat's daughter Amtul-Hayee who was a mere child at the time, passed by.

Hadhrat Maulvi Sahib said with extreme passion, if Promised Messiah bids me to marry my daughter off to son of Nihali (a maid servant), I would do that without any hesitation. His comment was a reaffirmation of his reverence, adoration and devotion to the Promised Messiah.

By the grace of Allah the same young girl Amtul-Hayee was destined to become the daughter-in–law of the Promised Messiah, being wed to Mirza Bashiruddin Mahmood Ahmad, the great scion of the Promised Messiah who himself was a paradigm of grace and elegance of character". (Hayat-e-Yayyaba; Page: 186-187)

Hakeem Mohammad Siddique of Miani relates: *"Once Hadhrat Maulvi Nooruddin Sahib was sitting in his clinic when somebody informed him that the Promised Messiah wanted to see him. On hearing this he leapt to his feet and started walking while doing his turban and dragging his shoes along with him trying not to be late in presenting himself to the Promised Messiah."*

After that he was elected the Khalifa of Ahmadiyya community, he used to say: *"You know that there was a time when my beloved (the Promised Messiah) used to live here and Nooruddin was crazy about him so much so that he would be oblivious of his own turban and his shoes."* (Hayat-e-Nooruddin; page: 108)

Before Maulvi Sahib settled in Qadian for good, he had started the construction of a grand mansion in Bhera with the intention of making it his permanent abode there. During this period he happened to travel to Lahore with the purpose of buying construction material there. While in Lahore he decided to go to Qadian to see the Promised Messiah in person. From Batala, he hired a horse-driven cart to take him to Qadian with the understanding that his stay in Qadian would only be a short one and that the same cart would bring him back to Batala.

He met the Promised Messiah there and before that he could ask his permission to leave, the Promised Messiah said: *"Well! I presume that now you are not busy anymore (meaning that he was retired from his service in Kashmir)".* To which Maulvi Sahib replied: *"Yes Hazoor, I am somehow free now".* He then promptly paid off the cart driver saying that it was not appropriate to ask permission to leave today, maybe a few days later. Next day the Promised Messiah said to Maulvi Sahib: *"You would not be comfortable here living alone in Qadian, you better arrange to bring one of your wives over here."*

He immediately wrote a letter asking one of his wives to join him in Qadian. After that his wife had arrived, he said to Maulvi Sahib: *"I know that you are very fond of reading and you might wish to get your personal library books transferred here."* Then on another occasion, the Promised Messiah said to him: *"Please never think about going back to Bhera again."*

Hadhrat Maulvi Sahib says that he thought it was possible that he would not go back to Bhera again but was worried the idea may creep up in his mind. But he added: *"God works in mysterious ways and I never felt nostalgic about Bhera again".*

What a fine example of obedience, adoration and loyalty to the Promised Messiah! He was ever ready to execute the biddings of the Promised Messiah, never asking for a respite to wrap up his own chores. No wonder that the Promised Messiah once commented that Maulvi Nooruddin would readily jump into the river of raging fire at his bidding.

Hadhrat Sufi Ahmad Jan of Ludhiana

Hadhrat Sufi Ahmad Jan of Ludhiana was a pious soul, totally imbued with obedience, loyalty and adoration of the Promised Messiah. In fact he was an embodiment of loyalty. His adoration and devotion to the Promised Messiah dated back long time before the Promised Messiah's messianic claim. Later, by openly affirming the Promised Messiah's claim, he let himself be counted as one of his believers. After a chance reading of Promised Messiah's elegant book *Braheen-e-Ahmadiyya*, he immediately realised his high spiritual status, and adoringly implored him in one of his famous couplets: *"We, the afflicted, implore you to be our Messiah"*.

Hadhrat Sufi Sahib was a native of Delhi. During the disturbances of 1857, he migrated to Ludhiana along with his family. He was a saintly and pious soul with a captivating personality and a great God fearing contented person. He had a large number of pious souls of Sunni persuasion as his followers.

Though Sufi Sahib died before the Promised Messiah began taking oath of allegiance from the faithful, but he adored the Promised Messiah despite the fact that some of his followers hinted that he was degrading his status by openly praising the Promised Messiah. He replied to them, saying, that he did not care about his status nor did he need any followers. After the publication of "Braheen-e-Ahmadiyya", if somebody approached him to join his order, he would tell them, now that the sun has risen all stars stand pale, go and follow Mirza Sahib (i.e. the Promised Messiah). (Inaa-maat-e- Khudawand Karim: By Pir Iftikhar Ahmad; Page: 7)

The Promised Messiah, grieved by his demise, wrote: *"I am writing this with a heavy heart as one of my dear brother in Islam has expired. May Allah grant him a high station in the Hereafter. Inna lillahi wa inna ilaihi rajioon! I feel very distraught at his sudden parting. Hajji Sufi Ahmad Jan was a spiritual leader of a large number of people"*.

Sufi Sahib died before the Promised Messiah had begun taking the oath of allegiance from the faithful. But by writing to the Promised Messiah prior to his embarking on journey for hajj, in such a meek and humble way was tantamount to his joining the Ahmadiyya community whole-heartedly. *"His eldest son Hajji Iftikhar Ahmad, following his father's footsteps, follows me very loyally"*, commented the Promised Messiah. *"In spite of his resigned style of life, he is always ready to serve the religion in any way he can. May Allah bless his mind and soul to tread solemnly on the way of the faith."* (Izala-e-Auham; Roohani Khazain; Vol: 3; Pages528-529)

Hadhrat Maulvi Abdul Karim Sialkoti

Hadhrat Maulvi Abdul Karim Sahib was another pious soul who was steeped in the love of Islam and a loyal follower of the Promised Messiah. He was among the earliest of companions of the Promised Messiah. From an early age, he distanced himself from worldly pursuits. After the initiation he chose to spend his time in the proximity of his Spiritual Master, the Promised Messiah. He served Islam till his last breath.

The mutual respect and love between him and the Promised Messiah can be gauged by the fact that the Promised Messiah always used to have an audience with his companions in the mosque after Maghrib prayers. After the demise of Maulvi Abdul Karim the Promised Messiah stopped this routine of his; when asked about that, he replied that he was unable to bear the sight of Maulvi Abdul Karim's vacant seat.

As Maulvi Abdul Karim Sahib was introduced to the Promised Messiah by Maulvi Nooruddin Sahib, the Promised Messiah gave Hadhrat Maulvi Abdul Karim's hand in Maulvi Sahib's and then held both of their hands in his own and had Maulvi Abdul Karim repeat the words of Bai'at after him.

After the Bai'at, for a brief period of time, he was rather inclined to follow Sir Syed's materialistic approach in matters like revelations and miracles, but soon the close association with the Promised Messiah washed away all the doubts and misconceptions, and consequently he totally immersed himself in the obedience and devotion to the Promised Messiah so much so that Promised Messiah wrote: *"He would believe me even if I told him the most improbable. He was in complete mental conformity with me. He took it as blasphemous to disagree with me on any matter"*. (Al Badr, 12 January, 1906.)

The Promised Messiah added: *"He spent his whole life in blissful innocence untainted by worldly temptations. He even declined the offer of a job with a handsome monthly remuneration of Rs. 200. He lived his life like the legendry "As-Haab-e-Suffa" in close proximity of the Promised Messiah."* (Malfoozat, Vol: 4)

He was not only a great scholar but also an excellent orator, a great writer and a born stentorian with tremendous fluency and simplicity of language with a powerful effective voice. He had the good fortune of reading out the Promised Messiah's celebrated lecture *"Islami asool ki philosophy"*, (The Philosophy of the Teachings of Islam) to the audience on the occasion of "Jalsa-e-Mazahib" at Lahore in 1896. The Promised Messiah was foretold that his essay would come on top of all the Lectures. Till his death, he used to lead all the prayers and would even deliver Jumma sermons as well.

When he died, at the age of 47, the Promised Messiah composed the following poem extolling his virtues and had it engraved on the headstone:

"I am lost for words to express his virtues. He defended Islam all his life. He was a champion of Islam. God Himself named him as the "Leader of Muslims". He was a Gnostic and an encyclopaedia of religion. Many a great people are born in this world but very few would match his calibre. The death of such a close friend is really a great loss but one has to acquiesce to His Divine decree." (Al Badr, Vol: 1, No: 28, 1905; From "Silsila Ahmadiyya")

Pir Manzoor Ahmad Sahib

Elsewhere, in this essay, we have written about Sufi Ahmad Jan Sahib. It would be appropriate to mention about his prodigious son, Pir Manzoor Ahmad Sahib. From his early childhood, he was nurtured in a very religious and pious atmosphere. Like a Gnostic he truly believed in God. He met the Promised Messiah in 1884 for the first time. He accepted Promised Messiah on 6 February 1892. The Promised Messiah had his name recorded in the list of 313 of his most loyal companions.

He learnt calligraphy and became a scribe only to devote his newly learnt skill to scribe the books of the Promised Messiah. For many of the Promised Messiah's books, he was the scribe. These editions are not only very graceful but also are elegant pieces of the art of calligraphy.

The Promised Messiah commented about his services saying: *"As a matter of gratitude, it is incumbent on me to express the fact that Allah has blessed me with a good loyal soul, in the person of dear Mian Manzoor Ahmad the copyist, who has helped me greatly. Not only that he has a beautiful handwriting but also works for the sake of Islam without giving any consideration to monetary gains. He left his native town and has taken up residence here in Qadian. It is only by the grace of God that I have found a loyal person of my liking. Day or night, he is ready to carry out his services and toils untiringly only to seek Allah's pleasure. Consequently, in this spiritual battle, I am able to fire back at my religious adversaries with my regular publications."* (Ishti-Harat, Ishtihar; 4 October 1899)

As a result of popularity of the primer *"Yasser-Nul-Qur'an"*, he had a regular income of hundreds of Rupees monthly. But his extent of monetary sacrifices was that he only kept a meagre sum of Rs. 30 for the upkeep of his family and spent rest of his income on the publication of Holy Qur'an. In one year alone he donated a grand sum of 10,000 Rupees for the service of Islam. He was very passionate about sacrificing for religion and found solace in it. He himself led a very simple life almost indifferent to his own needs. He was such a saintly person that despite living in this world, he did not belong here.

Maulvi Ghulam Rasool Sahib Rajeki

Maulvi Ghulam Rasool Sahib Rajeki was a saintly soul, divinely blessed with the capacity of experiencing true dreams and visions and was known for performing marvels. He was born in the village of Rajeki. Prior to his birth his mother saw a dream that a lamp has been lit which filled the whole of her house with bright light. God Almighty fulfilled her dream by blessing her with a son whose attributive name was revealed to her by God as "Maulvi Ghulam Rasool, a pious soul who would perform miracles".

He took Bai'at of the Promised Messiah in writing in 1897 and came to see him in 1899 when he renewed his Bai'at at his hands. He even had the honour of messaging the feet of the Promised Messiah as a mark of respect and affection. God had blessed him with a deep and profound knowledge of matters of religion. His speeches would captivate the audience.

In 1904, the Promised Messiah visited Sialkot. One day before the speech of the Promised Messiah, the food organisers feared that there might be some delay in serving the food to the visitors. To keep them busy, it was suggested that someone should make a speech. The lot fell to Hadhrat Maulvi Rajeki Sahib and he gave a detailed commentary of Surah Fatiha. At the end of his speech Hadhrat Maulvi Nooruddin Sahib remarked approvingly: *"I thought that there*

was only one Nooruddin but now I know that Mirza Sahib (i.e. the Promised Messiah) has produced many Nooruddins." (Hayat-e-Qudsi; section: 2; Page: 33)

A salient feature of his personality was his special relationship with God Almighty. On several occasions he was blessed to have perceived God Almighty visually as well. He had the great fortune of seeing the Prophet Muhammad at least 30 times. On several occasions God Almighty revealed to him future events, which would come to pass later in exactly the same fashion as he was foretold. There are several incidents which stand as testimonies to the Divine acceptance of his supplications. He narrates:

"Once I visited a village on my mission of preaching. The Mullahs and the head of the village hatched a plan to have me killed. They convinced a gang of about 7 men to carry out their dastardly plan. But I outpaced them in my walk back to my town. Distraught by this event, I beseeched and prayed to God Almighty asking Him whether the miscreants would succeed in hampering my endeavours to spread His message.

My Gracious God spoke to me in a soothing and compassionate fashion, saying: "Who would dare stop you in your efforts to preach. On the 11th day from today I would send Allah Bukhsh, the village head, to his grave." I spread this prediction among the villagers so much so that the residents of the surrounding villages also came to know about it. As decreed by God Almighty, the village head fell ill with pleurisy and dysentery and was dead exactly on the 11th day thereof." (Hayat-e-Qudsi; Vol: 1; Page: 23)

"The son of Dr. Syed Muhammad Hussein fell sick. His condition became precarious and doctors were apprehensive of his survival. The father of the boy, realising that his son was about to die, went about making preparations for his burial. The doctor's wife beseeched me to pray for the boy's recovery. Following Hadhrat Hakeem Nooruddin Sahib's practice I went outdoors and gave some Sadqa to a destitute woman and requested her to accept it and to pray for the boy.

Then I returned indoors and started to pray to God to have mercy on the poor boy and save him from his suffering. With tearful eyes and weeping heart, I recited Surah Fatiha in the 1st Rakat. By the grace of God, while I was still engaged in praying for the boy, he sat up on his bed and started talking as if he was never sick." (Hayat-e-Qudsi; Vol 5 ; Page :32)

(to be continued in the next issue)

EDITORIAL *(continued from page 2)*

spine when we study that long history full of barbaric actions against humanity. The details of that period have been preserved which was compiled by Christian historians.

One is astonished at the absurdity of the people like Pope who remark about the Prince of Peace and Chieftain of innocents, Holy Prophet (pbuh) that he was responsible for the spread of evil. They forget their own past which is full of heinous crimes against humanity and have the blood of thousands of innocent people on their hands. In the past, they played a game of blood bath with innocent people and today they are indulging in carnage of common decency, wisdom and justice.

Christians in general, and Catholics in particular, are discouraged from the study of other religions. If they are taught anything in the name of comparative study of religions, it is through wrong and interpolated references and they are taught to see other faiths with suspicion. The Pope has also been tainted with this and his knowledge about Islam and the life of the Holy Prophet (pbuh) is dangerously deficient. His remarks about the Holy Prophet are due to his blindness. Leaving to one side Islamic history, had he studied the words of unbiased European scholars and wise historians, he would not have dared to make such ignorant remarks. Countless philosophers, scholars and historians have studied the history and virtuous life of the Holy Prophet (pbuh) and have had no choice but to declare that: *"The greatest success of Mohammad's life was effected by sheer moral force."* (Edward Gibbon). The Pope's blindness has failed him to appreciate the high moral values of the Prophet of Islam (pbuh) and will always remain so. The Holy Qur'an has very rightly said about such people: *"Perish in your rage."* (Al-Imran, 3:120).

Oneness of Mankind - the Islamic Viewpoint

Khalid Saifullah Khan, Australia

Oneness of mankind is not a myth but a truth, because it arises from the Oneness of the Creator. Belief in existence of God is the most fundamental and core belief of all the revealed religions. God is the Cause of all causes. He is the First and the Last. This truth has been stated by many Scriptures. For example, we read in Gita, the book of Hinduism, that Vishnu says to Arjuna: *"I am the soul which exists in the heart of all beings; and I am the beginning and the middle, and also the end of existing things."*

According to the Bible, Jesus says to John: *"I am the Alpha and Omega, the beginning and the end... I am the first and the last."* (Revelation, 1:16,17)

The Holy Qur'an states about God: *"He is the First and the Last, and the Manifest and the Hidden, and He has full knowledge of all things."* (57:4); *"Allah is the Light of the heavens and the earth..."* (24:36); *"Allah is He beside Whom there is none worthy of worship, the Living, the Self-Subsisting and All-Sustaining"* (3:3).

The fact that Allah created all the mankind from a single soul is the very basis of oneness and natural fraternity of mankind. Allah says: *"O ye people! Fear your Lord Who created you from a single soul and of its kind created its mate and from them twain, spread many men and women"* (4:2).

This means that all men and women have a common origin. This is why they share the same natural capacities and tendencies, aspirations, fears, basic needs and destiny.

According to the Holy Qur'an, man passed through many stages of creation (71:15-18). He originated from water, clay and the sperm. The history of evolution, undergone by the human species over millions of years is very similar to the various stages of his development as a foetus in his mother's womb.

After having been perfected, man began to be guided through Revelation that descended upon Prophets sent to all the peoples and in all the ages. There was no nation to whom a Guide was not sent by God. (23:13-15; 32:7-10; 35:12).

The basic moral and spiritual teachings revealed to all the Prophets were the same, i.e. Worship your Creator, believe in the life after death and the requital of your deeds and discharge your obligations toward your fellow being.

The Holy Qur'an stresses the unity of mankind, as they all belong to one and the same kind, and all provisions comprising good things have been created for the benefit of all of them. The Holy Qur'an says:

"And Allah has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things..." (16:73).

"Surely, We have created man in the best make. Then if he does evil deeds, We degrade him as the lowest of the low, except those who believe and do good works, for whom is an unending reward." (95:5-7)

It means that man is born with a pure and unsullied nature, with a natural tendency to do good, but he has also been given a large measure of freedom of will and action to mould himself as he chooses. He has been endowed with great natural powers and creative qualities to make unlimited moral progress and to rise spiritually so high as to become the mirror in which Divine attributes are reflected. When he attains such moral and spiritual perfection that he starts reflecting in his person the beauty and beneficence of God, he becomes the image of God, and fulfils the object of his life.

The Holy Qur'an describes man as "God's vicegerent upon earth" (2:31). The universe was subjected to man by God, in order to enable him to attain enrichment and fulfilment of his life. All the natural resources of earth, like its land, water, air, sea etc, were made for the common use of all mankind. Being God's vicegerent on earth, man was made superior to all other creation. All children of Adam were particularly honoured, regardless of their colour, race or faith etc. Allah says:

"Indeed, We have honoured the children of Adam, and We carry them by land and sea, and provide them with good things and have exalted them far above many of those whom We have created." (17:71)

"He it is Who sends down water for you from the clouds; from it you have your drink; and there grows by it vegetation on which you pasture your animals. He it is Who has subjected to you the sea, that you may take therefrom flesh to eat, and the ornaments that you wear. And you see the ships ploughing it, that you may journey thereby, and that you may seek of His bounty, and that you may be grateful." (16:11-15)

The Holy Qur'an accords sanctity to life, property and honour of each man without any discrimination. It declares:

"... Whoever killed a person – unless it be for killing a person or for creating disorder in the land – it shall be as if he had killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind..." (5:33)

"And do not devour your property among yourselves by false means..." (2:189)

In his famous Farewell Address, made on the occasion of his last pilgrimage, the Holy Prophet (pboh) declared:

"Your belongings, your honour, and your lives are sanctified and made inviolate like the sanctity of this day, this month and this city."

The Holy Qur'an declared taking of one's own life and killing non-combatant persons as unlawful and a grievous sin.

Expounding the teachings of Islam on the subject of the oneness of mankind, the Promised Messiah announced:

"God commences the Holy Qur'an with the following verse of Surah Al-Fatihah: Alhamdo lillahi Rabbil A'lameen, *i.e. all perfect and pure praise is due to Allah alone, Lord of all the worlds. The words* 'A'la-meen' *means 'worlds'. It comprises all different peoples, all different ages and all different countries. Again, the commencement of the Holy Qur'an with this verse was designed to counter the views of such people as attempted to monopolise God's unlimited providence for their own nation, to the exclusion of all others, as though having created them God discarded them of being no consequence, or else they were shelved to oblivion by Him, or (God forbid) they were not created by Him."*

"My countrymen! A religion which does not inculcate universal compassion is no religion at all. Similarly a human being without the faculty of compassion is no human at all. Our God has never discriminated between one people and another. This is illustrated by the by the fact that all the potentials which were granted to Aryans, were also granted to races inhabiting Arabia, Persia, Syria, China, Japan, Europe and America. The earth created by God, provides a common floor for all people alike. And His sun and moon and many stars are a source of radiance to all alike; they also have many other benefits. Likewise, all peoples benefit from the elements created by Him, such as water, fire, earth and other similar products such as grain, fruit and healing agents etc. These attributes of God teach us the lesson that we too should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal." (A Message of Peace, by Hadhrat Mirza Ghulam Ahmad, p.7-8).

Exhorting sympathy of mankind regardless of one's religion, the Promised Messiah addressing his followers wrote:

"The principle to which we adhere is that we have kindness of heart for the whole of mankind. If anyone sees the house of a Hindu neighbour on fire and does not come forward to extinguish the fire, most truly I declare that he does not belong to me. If any one of my followers, having seen someone attempting to murder a Christian does not endeavour to save him, I most truly declare that he does not belong to me." (Sirajum-Munir, p28)

The Promised Messiah stressed the importance of human sympathy to his followers. He showed the way how the ideology of oneness and fraternity of mankind should be transformed into actions. The mottos of the worldwide Ahmadiyya Muslim Community are: *Humanity First*; and *Love for all, hatred for none*. And in pursuance of such principles the Ahmadiyya Muslim Community is operating hundreds of humanitarian works throughout the world, such as running schools, Colleges, Hospitals and dispensaries etc. and extending cooperation to various local organisations in doing social service.

Healthy Living

Part III

Dr Lafif A. Qureshi FRCP (Edin)

- **Components of Diet**

A good and balanced diet is very important for keeping the body healthy. Basically the diet consists of fluids, mainly water, which keeps the body hydrated and is essential for all the vital functions that go on in the body. This is the most important ingredient of the diet.

The second important consideration is that of the energy needs of the person, which is also called the caloric requirement. This in turn depends on the age, sex, body size and the amount of physical activities of that person and may vary from day to day. Glucose is the main fuel that gives instant energy for the vital processes going on in the body. It is utilized and burnt both in the presence and absence of oxygen for this purpose. Glucose is obtained mainly from the breakdown of much more complex carbohydrate molecules in the diet such as the starches that are found in various types of grains, vegetables and fruits.

Glucose in the presence of oxygen continually circulates in the body tissues through the blood and is available to them to fulfil their energy requirements at all times of the day and night. A small amount of it is also stored in the body in a condensed molecular form called glycogen. The utilization and assimilation of glucose is a very complex and important matter controlled very efficiently by an intricate mechanism facilitating this process to a fine degree of refinement. Carbohydrates are the main fuel of the body and enough should be present in the daily diet to fulfil the caloric requirements.

Any food in excess of the energy requirement gets stored up in the body in the form of fats. This is because fats, when metabolised, give out double the calories, weight for weight, compared to the carbohydrates or any other sources of energy. These, therefore, requires less storage space in the body. Fats in food are not only a source of energy for the body but also perform some vital functions and need to be included in a healthy diet.

The complex processes of metabolism, growth, repair and replacement of the body parts require additional building material called proteins. The human body is capable of making these proteins but requires the building bricks called amino acids for this purpose. Some of these are built within the body and others are obtained from meat as well as from some vegetable sources particularly beans.

There is a slight difference in the configuration of protein obtained from vegetable and animal sources. The vegetable source of proteins cannot fulfil all the building up requirements of the human body and are deficient in certain types of amino acids that must be obtained from animal proteins. These are called essential amino acids. The human diet must have enough proteins of the right type including animal proteins to keep the body healthy.

A healthy diet must also contain minerals and electrolytes.

Calcium is a mineral that gives strength to the bones and is required right from the beginning of life. Milk is a good source of calcium.

Iron is another very important mineral that performs important functions in the body and there is an iron store in it. This store needs to be replenished by the diet.

There are many other minerals performing important functions in the body such as zinc, magnesium, cobalt and others that must be present in the diet. Meat, fresh fruits and vegetables supply many of these items.

Sodium and Potassium are important electrolytes that perform essential functions within and outside the cells of the body tissues. Their concentration always remains constant within a certain range. There is an intricate system to maintain this very fine balance. The kidneys, bowels and many other organs play important role in this regard. Common table salt, fruits and vegetables are good sources of these electrolytes.

There are some important nutrients that perform vital functions in the body and need to be supplied from outside in the diet. These are called vitamins. These are of two types. There are those that can be stored in the body for long-term use and are known as

fat-soluble vitamins. These are mainly Vitamins A, D and K. Milk and fish liver oils are good sources of A and D vitamins. The others are those that need to be supplied regularly as there is very limited reserve in the body. These are called water-soluble vitamins. These are Vitamins B complex totalling nearly twelve or more compounds and Vitamin C. Fresh vegetables and fruit supply these vitamins.

All the food that we eat does not get digested but still serves other important functions in the bowel. Roughage and cellulose are such substances and are found in some vegetables, fruits and whole grains. They give bulk to the food and help to stabilize absorption of certain substances, specially the sugars, from the bowel.

Spices are often added to the food to make it more palatable. Onions, garlic, ginger, mint, parsley, clove, cinnamon, coriander, cardamom, paprika and similar substances are usually used for their stronger flavours and smells that sometimes mask the undesirable smells of other articles of diet, such as fish and other sea food, and give their own distinct flavour to the dish. Some of these substances have also been used as herbal medicine and it is possible that these additives to the diet were originally advised by ancient physicians to treat or prevent some ailments.

Some substances are added to the food to give it a more pleasant colour. Turmeric, saffron and red chillies are naturally occurring substances in this category, but now many new synthetic food colours are being used for this purpose. Some of these have been tested and found to be safe and approved by national food and drug agencies.

Honey, sugar and lactulose are used as sweetening agents and may also be used as preservatives of food. Many chemical sweetening agents and preservatives are now commonly used in the food industry after approval from scientific agencies.

There are some substances included in the food that have prominent medicinal effects. Tea, coffee, non-alcoholic cola drinks, alcoholic beverages, cigarettes, cigars and other tobacco products are used as a part of the diet in many countries and may be included in this category.

One important factor common to all these beverages is that they all have important and prominent effect on the human brain. Caffeine an ingredient of tea, coffee and cola drinks stimulate the human brain. It gives a feeling of well-being and alertness due to its pharmacological effect on the brain. This may become habit forming and addictive in some people. Ethyl alcohol, an ingredient of alcoholic beverages, depresses the human brain. This initially gives an impression of euphoria and relaxation followed by disorderly brain functions with increasing amounts leading to loss of consciousness and even death. It is also an addictive and habit forming drug and has well known toxic effects on the liver, heart, brain and other parts of the nervous system.

Tobacco contains nicotine that has complex effects on the nervous system. It is also habit forming and addictive. It also contains many other chemicals found to be associated with other dangerous poisonous effects such as cancer and heart disease.

- **A Balanced Diet**

A balanced diet is one that fulfils the daily needs of fluids, energy, building processes, vitamins and minerals of the individual associated with satiety but without causing any ill effects. Every person as previously mentioned has needs tailored to the age, sex, size of the body and activities. Hence a newborn baby's balanced diet will be quite different from that of an adolescent.

Similarly a man working as a full time gardener will have different needs to one working in a sedentary office job. A pregnant woman will have different needs compared to one who is not. An elderly gentleman who is small in size will have different requirements compared to big sized young man but the basic principle that is outlined above remains unchanged.

The most appropriate and balanced diet for the newborn is provided in the mother's milk. It fulfils all the needs of fluid, calories, proteins, calcium and other minerals and some vitamins in the babies. It gives protection from many illnesses due to the transfer of protective proteins from the mother to the baby in the milk. It is also associated with marked satiety of the baby. So this is the most balanced food for the babies. As the baby grows older and the body stores of substances like iron are depleted they need to be replenished by suitably prepared food supplements.

The balanced diet for a pregnant woman must take into account the needs of the growing baby in the womb, but basically the principle is the same as

outlined above. Increased physical activity is associated with increased utilization of glucose and this has a beneficial effect on the health. The increased activity, however, increases the need for energy and hence more food.

A good balanced diet for children, adolescent, male and female adults and older people should contain sufficient clean unadulterated drinking water. The daily calorie requirements need to be met according to each person's circumstances by sufficient carbohydrates, fats and proteins. Fresh fruits and vegetables must also be consumed regularly to have vitamins and minerals from natural sources.

Milk is a good source of calcium and proteins and is useful for children and the elderly. Some people have difficulty absorbing some ingredients of the milk and this may cause diarrhoea when this has to be discontinued. Seafood and fish are very good sources of animal proteins and also supply some vitamins and oil that are beneficial for maintaining good health.

The word 'balance' means that either excess or deficiency in this regard is not good for health. Too much or too little of any of these substances are associated with ill health. The substances with pharmacological effects such as those containing alcohol, caffeine and nicotine cannot be a part of a healthy diet. Similarly spices, colouring materials and preservatives are best avoided unless being used for some medicinal purposes. Freshly prepared food is preferable to tinned, canned or preserved food. Stale and infected food articles cause ill health if consumed.

Guidance about diet in the Holy Qur'an

- Food that can be consumed.

There is a lot of guidance about diet in the Holy Qur'an and we will now examine some of these. One important thing mentioned is about what to eat and this is repeated at several places in the Holy Qur'an but the following verses explain it very clearly.

'O ye people! Eat of what is lawful and wholesome in the earth.' (Al-Baqarah, 2:169)

'So eat of the lawful and good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship.'(Al-Nahl, 16:115)

In both places the word used in Arabic is *'tayyab'* translated as wholesome in one verse and good in the other. This can also be translated as healthy, clean and pure. So the food and water that is consumed should be clean, pure and healthy. This is one very important principle of modern hygiene. Drinking infected water or milk can cause a large number of serious diseases like cholera, dysentery, typhoid and hepatitis.

The drinking water is now properly treated to kill all the germs contained in it. The milk is pasteurised to achieve the same object. Raw or rotten vegetables and fruits can cause a lot of ill health if consumed. Similarly meat or cream infected with certain germs can cause serious food poisoning. All these possibilities are very nicely covered by the guidance contained in the Holy Qur'an about what to eat. The following verse also explains this further.

'They ask thee, what is made lawful for them. Say, 'All good things have been made lawful for you;' (Al-Ma'idah, 5:5)

Again the word used is *'tayyibaat'* in the Arabic text.

The importance of water as previously quoted is as follows:

'And We made from water every living thing' (Al-Anbiya', 21:31)

Milk is mentioned as a good wholesome diet in the following verse:

'And surely in the cattle too there is a lesson for you. We give you to drink of what is in their bellies, from betwixt the faeces and the blood, milk pure and pleasant for those who drink it.' (Al-Nahl, 16:67)

This verse beautifully describes how cattle convert the grasses and vegetable matter that they eat into a pleasant and nutritious drink that contains proteins, sugar, fat, calcium and vitamins. The importance of milk for the newborn and young children is described in the following passages.

'And We have enjoined on man concerning his parents – his mother bears him in weakness upon weakness, and his weaning takes two years.' (Luqman, 31:15)

'And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings

him forth with pain. And the bearing of him and his weaning takes thirty months,' (Al-Ahqaf, 46:16)

The milk coming out of mother's breast is sterile and does not need any pasteurisation or boiling before its consumption. It is the best food for the new born. Some protective substances that prevent diseases in the newborn are also transferred from the mother to the baby in the milk.

There was a shift for a period from breast-feeding to formula milk feeds and other methods of artificial feeding but slowly the clinicians and scientist are realising the importance of breast milk. The Holy Qur'an also mentions the time period when suckling of the babies may be necessary and useful, but there is considerable laxity in this regards depending upon individual circumstances. The following verse makes this point very clear.

'And mothers shall give suck to their children for two whole years, this is for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage. No soul is burdened beyond its capacity.

The mother shall not make the father suffer on account of her child, nor shall he to whom the child belongs make the mother suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning the child by mutual consent and consultation, there is no blame on them.

And if you desire to engage a wet nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay in a fair manner. And fear Allah, and know that Allah sees what you do.' (Al-Baqarah, 2:234)

It is evident from this verse that alternative methods of feeding are allowed for the babies and close co-operation between all concerned parties is necessary to bring them up properly.

Another drink specially mentioned in the Holy Qur'an is honey as quoted below:

'And thy Lord has inspired the bee, saying 'Make thou houses in the hills and in the trees and in the trellises which they build.' 'Then eat of every kind of fruit, and then pursue submissively the paths prescribed by your Lord. There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect.' (Al-Nahl, 16:69-70)

The process of making honey; the bees eating the pollens and collecting the nectar and blending it with their own secretions, is beautifully described. Different types of honey with different properties are described and humans are invited to do research on this subject. We already know that honey has a beneficial desensitizing effect on many people who have allergy to pollens and improves the sufferers from hay fever and asthma due to this cause.

Grains and fruits as food are mentioned in the following verses:

'And the dead earth is a Sign for them: We quicken it and bring forth therefrom grain, of which they eat.' 'And We have placed in it gardens of date-palms and grapes, and We have caused springs to gush forth therein,' 'That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful?' (Ya Sin 36:34-36)

Fruits, oil and spices in the following verses:

'And He it is Who brings into being gardens, trellised and un-trellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit,' (Al-An'am, 6:142)

'And We produced for you thereby gardens of date palms and vines; for you therein are abundant fruits; and of them you eat.' 'And a tree which springs forth from Mount Sinai; it produces oil and many a condiments for those who eat.' (Al-Mu'minun 23:20-21)

This verse appears to point to the olive tree, but there are many vegetable sources of oils and condiments and all of them could be included here.

Meat from cattle as food is mentioned in the following verse:

'Do they not see that, among the things which Our hands have fashioned, We have created for them cattle of which they are masters?' 'And We have subjected the same to them, so that some of them they use for riding and some others they eat.' (Ya Sin 36:72-73)

Meat from seafood is mentioned in the following verse:

'And He it is Who has subjected to you the sea that you may eat therefrom fresh flesh.' (Al-Nahl 16:15)

In the following verse food obtained from both the rivers and the sea are included:

'And the two seas are not alike: this one palatable sweet and pleasant to drink, and the other, salt and bitter. And from each you eat fresh meat,' (Fatir 35:13)

So the variety of food allowed by the Creator to be eaten by human beings is a very large one, but it must be clean, healthy and appropriate for the person. Some individuals are allergic to some articles of the diet and in that case a food although allowed, is not wholesome for them and they may refrain from consuming it.

Despite this liberty about food we find another very important guidance quoted as follows:

'And eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.' (Al-A'raf 7:32)

The validity of this vital instruction has been proved beyond doubt during the modern era. Most of the common ailments of the present day are caused by dietary indiscretion. Obesity is rampant in the Western world and is due to consuming more calories than needed. The excess food is stored as fat in the body and causes untold trouble for it. Sugar diabetes has similar reasons, one being consuming too much sugar and not enough activity. High blood pressure is thought to be due to taking too much salt; heart disease due to too much fats and so on. Hadhrat Muhammad (pbuh) who followed the teachings of the Holy Qur'an to the best of human ability, and is quoted as the excellent exemplar for the mankind, has advised regarding this matter. It is recorded in his traditions that one should stop eating while still hungry.

Another very important aspect of consuming food is the realisation that it is provided by the Creator of all the things and therefore, gratitude must be shown to Him for this blessing. This is particularly important because good, wholesome and clean food not only keeps the body healthy but also has a profound effect on the soul. He must therefore, be remembered at all stages of preparation and consumption of food. So the following guidance points to this fact.

'Eat, then, of that over which the name of Allah has been pronounced, if you are the believers in His Signs.' (Al-An'am 6:119)

(To be concluded in the next issue)

Darsul Qur'an ***(continued from page 3)***

Caesar and Pope in one; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar. Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Muhammad, for he had all the power without its instruments and without its supports. He would do his household work with his own hands, would sleep upon a leathern mat and his menu consisted of dates and water or barley-bread, and after having done a full day of multifarious duties, he would spend the hours of night in prayer and supplication till his feet got swollen. No man under so vastly changed circumstances and conditions had changed so little.

To quote Rev Bosworth:

"On the whole, the wonder is not how much but how little, under different circumstances, Muhammad differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace substantial unity. I doubt whether any other man whose external conditions changed so much, ever himself changed less to meet them."

Such was Muhammad, the Holy Prophet of Islam whom the verse under comment describes as an excellent exemplar and a perfect model and as humanity's unerring guide for all time. The Holy Prophet's goodness and greatness indeed stand unrivalled and unmatched, incomparable and unapproachable.

DVD

Books of the Promised Messiah(as)

By the grace of Allah, Majlis Ansarullah UK has been able to produce a DVD of all the writings of the Promised Messiah(as) with complete index and cross references.

Following the approval of Hadhrat Khalifatul Masih V (aba), it will be provided to every Nasir for a nominal price of £1.50. This will be a very useful asset for personal study, Tabligh and Tarbiyat purposes.

Qaid Tarbiyat Ansarullah UK

Majlis Ansarullah Annual Ijtima'a

Friday, Saturday and Sunday

3rd, 4th and 5th November 2006

Ansaruddin Magazine

Annual Subscription

£ 5.00 only

It's your magazine,
So please support it generously

Contact your local Zaeem

Rutlish Auto Care Centre Ltd

Class 4 & 7



Only £35 Class 7 £40

Free Retest Within 7 Days

- WHEEL ALIGNMENT
- ACCIDENT REPAIRS
- ELECTRICAL
- TYRES
- WELDING
- SERVICING
- CLUTCHES
- BRAKES
- EXHAUSTS



Rutlish Road Sout wimbeldon



ALL MAKES & MODELS

Tel: 020 8542 3269
020 8417 0088

SOUTHFIELDS SOLICITORS

3-9 Broomhill Road, 3-4 Down House, Wandsworth, SW18 4JG
Tel: 020 8871 5007, Fax 020 8877 8931
Principal: Hamid Iqbal (Solicitor)

YOUR ONE STOP LEGAL AND BANKRUPTCY SERVICES

Mr Iqbal has over 35 years experience in Legal and Bankruptcy matters and is assisted by a team of experienced lawyers and Forensic Accountants to help our clients in providing most cost effective, friendly and successful services in the following fields:

CRIMINAL LITIGATION: We provide legally aided assistance in serious criminal cases with a very high success rate. We have expertise in Fraud, Confiscation and Asset Recovery litigation.

CONVEYANCING: Residential and Commercial Sales and purchases of properties. We have an experienced team who keep client's best interest in any transactions. Our charges start from £295 + VAT

WILLS AND PROBATE: We provide wills in accordance with Islamic Jurisprudence which takes into account Inheritance Tax liability. Our charges for drafting wills vary from £79 + VAT and our probate charges are half of the costs charged by Banks and other Organisations.

BANKRUPTCY AND DEBT SETTLEMENTS: We deal with debt and Bankruptcy issues and negotiate equitable arrangements with the Creditors.

COMPANY FORMATION: We deal with Company formations at reasonable costs from £49 + VAT

FAMILY/DIVORCE MATTERS: We deal with legal divorces at costs from £49 + VAT.

PERSONAL INJURY MATTERS: We provide a genuine No Win No Fee service and have obtained damages of £70,000 in a recent case for our client.

IMMIGRATION MATTERS: We arrange Sponsorship Letters, Visas for dependants and students and Business Visas at reasonable and competitive costs.

We have Legal Associates in Pakistan who will conduct your legal proceedings in Pakistani Courts without your attendance there.

For 24-hour advice and assistance at Police Stations, telephone Mr Hamid Iqbal on 07802 161 256